

the law of the person of sacrifice are both proven to be non-existent by the fact that Solomon performed sacrifices at Gibeon. He would not have performed them at Gibeon if Deuteronomy had already been written. He would have had the priest perform them. The text says, "The king went to Gibeon to sacrifice there for that was the great high place. A thousand burnt offerings did Solomon offer upon that altar." You can just imagine Solomon picking a thousand cattle and lifting up each one onto the altar and cutting its throat, and sacrificing a thousand sacrifices. He must have had a mighty strong arm to do all that! It is very clear that it does not mean that Solomon performed the sacrifice. Solomon offered them; it means that Solomon gave the sacrifice. Thus we can speak of anybody making a sacrifice. We do not mean that that person does the offering. It does not say whether he did or did not. But when they offered a thousand, we can be quite sure he did not. When we have the command given that the sacrifices are to be performed by the priests, it is not the least bit unusual to consider that what Solomon did was to say to the priests, "Here are these sacrifices for you to sacrifice." Solomon would not do it himself; the priests were set apart for that purpose. It was normal for the priests to do it. God enforced this when Uzziah tried to take over the priestly function and went into the temple to offer incense himself. The Lord smote him with leprosy. The Lord would enforce those regulations against any man who would say, "I am going to do this; I am going to take over the priesthood." But if a man overlooked the law or neglected it or did not realize his error and went ahead and made a sacrifice, the Lord would probably bring to his attention the fact that that was not the way He wanted it done.

Now in the case of Saul, he was definitely expecting Samuel, who was in charge of the religious life. Saul had no right to step into the control of the priesthood. The king was never meant to be head of the church. The Bible tells about the great victory of the Philistines, and after that victory there is no further mention of Shiloh. Then Jeremiah refers to the terrible way in which Shiloh had been destroyed. We have looked at the general principles relating to the persons who perform the sacrifices, and to the place where the sacrifice is to be performed. Dr. George A. Barton, who wrote the book *Archaeology*